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other Religions, by DR. FLINT. This is a most superior treatment. Few, if any, have put this subject in more clear and forcible language than the author of this lecture.

On the study of Comparative Religions, this is almost a complete epitome of the great religions of the world, treated in the light of the latest research. P.

**KUENEN'S NATIONAL RELIGIONS AND UNIVERSAL
RELIGIONS.***

Every attempt to popularize the latest results of Old Testament investigation, whether these results be true or false, we are not unwilling to welcome with pleasure; and not less, for this reason, the work of the renowned professor of theology at Leyden. First, because the popular mind is slow to grasp the truth at the bottom of Old Testament criticism, and only by such full statements as both classes of investigators must lay before the mind, can the truth be elucidated. Even negative and erroneous opinions often modify essentially, in the interest of truth, the old and opposing orthodoxy. The history of Christian doctrine is a proof of this.

What is the relation of National to Universal Religions? is the question propounded in this book. But as Kuenen confesses his studies in other religions than those of the Scriptures to be but "asides," he devotes the major part of his work to the history of Judaism and its relations to Christianity. To confine ourselves to his discussion of these subjects would be best to fulfill the aim of this journal.

Denying positively that the religion of Israel had its origin from Egypt, he asserts that from the earliest times to the captivity the people of Israel worshipped Him whom he calls *Yahweh*. This worship, however, was crude and primitive, in numerous temples, on high places, by festival days, through priests, whose duties consisted in serving at the altar and exercising judgment. This was the National religion, the religion of the people. Whence then appears the antagonism between this view and the declarations of the writers of the Historical books who represent as most wicked this very worship of *Yahweh* which seems to be so general? The whole difficulty is solved by two simple explanations. First, these books were written hundreds of years after; second, they were written by men who were promulgating among the people of their days a new scheme of *Yahweh* worship, its basis in the Levitical law and its centre of worship, Jerusalem. But side by side with the priests of this primitive *Yahweh* worship stand the Prophets, who indeed may have originally sprung out of them. These constituted a great class, allies of the priests, "priests extraordinary." Out of this class, towering above it, rise the great prophets of the early period, Samuel and Elijah,—and the Canonical prophets. These Canonical prophets stand in two relations to the people and the popular religion; on the one hand they are in sympathy with the national idea of religion; the revival, the restoration is to be for Israel; their text, "*Yahweh Israel's God, and Israel Yahweh's people!*" But on the other hand they appear in sharp antagonism with the popular conception of the religion of *Yahweh*, by reason of the new

* National Religions and Universal Religions, [The Hibbert Lectures, 1882.] by A. Kuenen, D. D., LL.D. New York, 1882. Chas. Scribner's Sons. 12mo. 7½x5. pp. 365, Cloth, \$1 50. [Hebrew Book Exchange. Morgan Park, Ill., \$1.20.]

conception they have of the *universalism* of Yahweh worship. And this latter conception arises out of their idea of the ethical character of God. This basis of universalism is worked out into the Deuteronomic Torah, which apparently coming to nought by reason of the creation of *Judaism* by Ezra and Nehemiah, lives on, appears in the Essenes, among the Pharisees, and finally culminates in the Universal Religion founded by Jesus. "We have no hesitation in pronouncing Christianity the most universal of religions." (311.)

In this rapid and inadequate statement which contains but little new to the student of Kuenen's "Religion of Israel," one is impressed with many thoughts, as well as oppressed with many queries. The writer's calm *audacity* is overwhelming. His one-sidedness is as startling as his breadth.

While he does not deny, he ignores the supernatural; he obscurely hints at what his idea of prophecy can be. He plays with Scripture as a cat with a mouse; or as a child with wax. All these writers ought to be read with this in mind,—that while they are keen verbal critics, they are doubtful metaphysicians. Some of them cannot appreciate the relation of metaphysics and theology to criticism. To criticise the Bible by previously eliminating the supernatural, is like the study of a dead man. As anatomical students of the Scriptures we recognize the value of these critics. But we reserve the right to breathe again into the book the spirit of the Divine.

This book is written with marvellous clearness and simplicity. While a genuine contribution to a profound science of religion, it commends itself to the ordinary reader by the brilliance and pungency of its style as well as in the tone of sincere modesty which, with all its boldness, it cannot fail to impress. G.

LETTERS OF CERTAIN JEWS TO MONSIEUR VOLTAIRE.

I am glad to offer my mite to confirm the authority of the Old Testament. I have just finished a rare and valuable book which I think is out of print, and if so I hope some one will speedily reprint it. The title page reads as follows: "Letters of Certain Jews to Monsieur Voltaire containing an apology for their own People and for the Old Testament, with commentary and notes translated by the Rev. Philip Lefance, D. D.—two volumes in one—Published by Hermen Hooker, Philadelphia, and George G. Jones, Cincinnati."

This book furnishes the Christian community in general, and the theologian in particular, with unanswerable arguments, against the horrors of infidelity, the virulent assaults of Voltaire against Moses and the Prophets—considering the Pentateuch and its authorship—The adoration of the Golden Calf answered—The ritual laws of the Jews—Toleration among the Jews—That the Jewish Religion was more wisely tolerant than other ancient religions—The Mosaic laws, religious and moral political laws, military laws, civil laws—The object, antiquity, duration, &c., of the Mosaic legislation—Whether the Jewish law authorized human sacrifices—Jephtath's daughter was not sacrificed, else why did the Hebrew maidens go up four days every year to "talk with her" and comfort her?—Circumcision is considered and the mistakes of Voltaire corrected—Solomon his riches, having the